

more jobs than there are people to fill them and unemployment would be a thing of the past. Under a system in which there were more jobs than there were workers, wages would rise to a point where they practically equalled the value of the product, thereby obtaining a just distribution of wealth which must be obtained if our civilization is to last. The foolishness of our taxation laws is apparent when we realize that a man who builds a building, thereby furnishing employment for hundreds of people in its construction and for many people in its operation, is fined by the community in the shape of increased taxes. At the present time this tax item is great enough to very considerably decrease the number of buildings which would otherwise be erected. At the same time we allow a person to hold title to coal lands, for instance, for thirty or forty years until the owner can find somebody who will pay him his price for it, rather than levying taxes against this land so that it will have to be worked or sold to somebody who will work it. It is land that is being worked that makes employment, not the land which is being held unworked until the owner can get the price which suits him.

At present if a man starts a factory and gives employment to hundreds of people, he is fined in the shape of taxes on his *building*, taxes on his *machinery*, taxes on his *inventory*, and in those states that have sales taxes, in taxes on his *sales*.

Our tax laws would make one think that it was a crime to add to wealth of the community or to increase employment and that it was a *praiseworthy* thing to *decrease* employment by holding land out of use for speculative purposes.

We must realize that *land is provided* by the Creator and that all His children have an *equal right* to a *life use* of an *equal share*. We must realize that *wealth* is the product of an *individual* or of *groups* of *individuals* and that while the community does have the *power* to appropriate part of this wealth it has no *right* to do so.

We must realize that society can be healthy only if it *obeys* the moral law, "Thou Shalt Not Steal"—and that getting something for nothing is the *essence of stealing*. If society permits *land values* to arise by allowing fee owners to appropriate community-created ground rent, it must pay the penalty in *unemployment* and *low wages*, caused by holding *vast* areas of land out of use or out of its best use. If society discourages thrift and *individual initiative* and business activity by appropriating part of the value created by the individual in the shape of taxes on wealth, it must pay the penalty in the decreased employment and consequent lower wages resulting from lessened business activity. Until we act on the very obvious truth that what the community produces should be collected by and for the community and not by and for fee owners, and also recognize that what the individual produces is his and the community has no right to it, we shall be plagued with *unemployment* and *Communism*.

Very little change in our laws would be required to ob-

tain the results desired. We are already taking part of the community-created ground rent in the shape of taxes on land value; all that would be necessary would be to take the rest of the ground rent and abolish all taxation on wealth.

Ways and Means

ADDRESS OF ANNA GEORGE DE MILLE AT
HENRY GEORGE CONGRESS

MOST of our conferences during the past few years have been talk-fests, that undoubtedly warmed and inspired all of us who attended them, but did not send us forth with a definite concerted plan for work.

I hope certainly that this Congress is going to be a love feast, but I hope also that it is going to result in the most focussed effort that was ever achieved by a gathering of Single Taxers.

We must not go away from here regretful that we had wasted money that might better have been used on real propaganda.

The dollars we are spending in getting together at this place and time are hard earned and must be *well spent!*

For my own part I feel breathless with responsibility and the consciousness that tempus is fugiting. Unless we move quickly and really accomplish something that will count in world affairs, we will be too late; our opportunity will have been missed and our cause (snowed under stupid palliatives), will slip back into the limbo of lost causes, for sad, long years.

Times are desperate and it is vital that we, who have the key to the situation, pool our ideas; that we find, as I implored last year, the "greatest common demonination"—one central plan on which we can all agree—on which we can focus our endeavors.

This does not imply that we must not, in our several ways, work also to meet our special or local needs; it merely means that united we must stand.

We must organize.

Single Taxers must become known to Single Taxers—all over the map. Single Taxers en masse, must make themselves known as Single Taxers to the world at large.

It should of necessity be an organization that has one common purpose—one purpose for which we can all work.

Education is our greatest ally. We need more people who understand our philosophy.

Ignorance is our enemy. It has long been our boast that (unless he be a gainer through the special privilege that is the order of this present system) no one can be against us if he really understands our doctrine.

Therefore, our paramount effort should be directed toward widespread education in our philosophy.

We can certainly all stand together on that platform; no matter how we may disagree as to political interpre-

tation, we must certainly agree that the preaching of our philosophy, as taught in "Progress and Poverty," is our first great duty.

Therefore I pray we may form a fellowship that shall reach far and wide, across the borders of this land, across the oceans—and be the means of banding Single Taxers into a great army.

The work that has been, and is being done, by the Henry George School of Social Science is one of the most inspiring and deep reaching manifestations of progress in our cause for many a year.

This School, long the dream and then the realization of Oscar Geiger, is a monument dedicated to his life. He put his last strength into it and before he died started something that if it is continued, promises to carry us to victory.

Under his guidance the straight and unadulterated Georgian economics and philosophy were taught and students were graduated who are going out to carry on the fight, with practically the same keen mental grasp of the subject and almost the same spiritual fervor that those first disciples had, who learned directly from the lips of Henry George himself.

These new converts, who have acquired the Truth at the Henry George School, are the main financial supporters of the School.

It is a fact to give us all heart of grace.

One hundred and fifty are studying at the School now, of whom I am one—and we, who are trustees, are urging that extension branches be started all over the country under the tutelage of old, well-grounded Single Taxers.

It is a work that the faithful all over the land should back—not only with funds to enable it to carry on, but with cooperation of every possible kind.

While I harp on the absolute necessity of carrying on the Henry George School of Social Science, while I harp most fervently on the need for forming an organization that shall knit the Single Taxers together in one great focussed group, dedicated to clear propaganda—a group strong enough and dignified enough to lure back into the fighting ranks those thousands of Single Taxers who have been quiescent for years—I do not, in speaking to the point of Ways and Means—forget for one minute our duty to the great activities already so well established.

LAND AND FREEDOM should be steadily read by ten times as many as read it today and so should Mr. Beckwith's paper *Tax Facts*, and all our other periodicals. This Henry George Foundation should be better supported. All our avenues of propaganda must be retained. Somehow we must find means. When we do dig out the old Single Taxers who have believed our cause was a thing of the past, and when we do lead in the new Single Taxers who are being made through the Henry George School and through the extension courses, we will have a powerful group that should with new enthusiasm support our work.

But meanwhile we must, each in his way, fight more valiantly and more fervently than ever. We must not forget, in the rhythm of our glorious chorus, to continue with all the solo parts. Henry Ware Allen plugging along with those excellent letters that are sent to a group of powerful papers each week, and printed by many of them; the personal letters sent by Teresa Burger, that have been the means of bringing forth most helpful expressions from people in high places; the articles of Frank Wentworth; the street corner talks of George Lloyd and Morris Van Veen; the passing of pamphlets by Mr. Maguire;—the few words on our blessed subject spoken by you or me in trolley or taxi or on railroad train—we never know—some of these sparks may light the great Torch.

I personally am not afraid to use the word Single Tax. It is our trade mark. We cannot loose it—even though we try. The world is becoming used to the once-despised word Communism, and may have to become used to much more terrible words, before the end. Our name has lost its opprobrium and I believe we can fearlessly flaunt it and re-educate the world to its meaning. It is time now to show that the word Single Tax is synonymous with the words "law," "order," "peace," "justice."

There have been sad losses in our ranks since we meet in Conference a year ago.

Fred J. Bahni, whose workmanship many of you are carrying today in your buttonholes and who made for me this bracelet that I so proudly wear; Chester Platt, who used so regularly to attend our Conferences; Stoughton Cooley who bore the banner of his faith as long as he had the strength to lift it; Sir George Fowlds of New Zealand the most courageous of fighters; Oscar H. Geiger who gave his own savings as well as his very life to launch the Henry George School.

And I miss many, who through lack of funds cannot be here today, and three, who through illness cannot be here—Bolton Hall, Mr. Maguire and John Lawrence Monroe, but to those who are here I say—with Tennyson's Ulysses:

"Come, my friend,

Tis not too late to seek a newer world.

Push off, and sitting well in order smite

The sounding furrows; for my purpose holds

To sail beyond the sunset, and the baths

Of all the western stars, until I die.

It may be that the gulfs will wash us down;

It may be we shall touch the Happy Isles. . . ."

FIFTY years ago Henry George pointed out that the increasing number of mortgaged farms indicated that homeowners were being turned into tenants. Politicians and university economists pooh-poohed the idea. "A farm mortgage is an indication of progress and prosperity," they shouted. Well, who has turned out to be right?